

The Excellency and Advantage of doing Good:

Represented in a

S E R M O N

Preached before the

HONOURABLE TRUSTEES

For ESTABLISHING the

COLONY of *GEORGIA* in *AMERICA*,

AND THE

A S S O C I A T E S

OF THE

Late Reverend Dr. *B R A Y*,

ON THEIR

ANNIVERSARY MEETING,

MARCH 17, 1747-8.

IN THE

Parish Church of *St. Margaret*, WESTMINSTER.

By *R A L P H T H O R E S B Y*, A.M.

Rector of STOKE-NEWINGTON in MIDDLESEX.

Publish'd at the Desire of the TRUSTEES and ASSOCIATES.

To which is annex'd,

A LETTER of *SAMUEL LOYD*, Esq;

Concerning the Nature and Goodness of the *Georgia* SILK.

L O N D O N:

Printed for W. MEADOWS, next *John's* Coffee-House in *Cornhill*.

MDCCXLVIII.

[Price 6d.]



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SERMON

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OF THE

Late Reverend Dr. B. RAY,

ON THE

ANNUAL MEETING,

MARCH 15, 1747-8.

IN THE

First Church of St. Andrew, Westminster.

By R. F. W. H. F. R. F. A. M.

Rev. of St. Andrew's Church, Westminster.

Printed by J. B. R. F. R. F. A. M.



To which is added,

A LETTER of SAMUEL JOHNSON,

Concerning the Name and Condition of the Georgia Colony.

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G A L. vi. 10.

As we have therefore opportunity, let us do good unto all men, especially unto them, who are of the household of faith.

UNIVERSAL benevolence is the true genius and temper of the gospel, which opens our hearts to our whole species, and gives every person a just claim (as occasion offers) to all the kind offices in our power. It is in this manner that St. *Paul* would have his converts in *Galatia* distinguish themselves, both by an unwearied application in well doing, and by the most extensive practice of doing good. To the former he encourages them by the assurance of a reward; *let us not be weary in well doing, for in due season we shall reap, if we faint not*. And from thence he animates them to the latter, to entitle themselves to that reward by a suitable conduct. *As we have therefore opportunity, let us do good unto all men*; subjoining indeed, but very consistently, a special regard for those, who profess the same faith, and are united under the same Head and Lord Jesus Christ; *espe-*

• Ver. 9.

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cially unto them, who are of the household of faith.

FROM this affectionate address of our apostle, the great apostle of the *Gentiles*, let us observe,

I. THE excellency and advantage of doing good.

II. THE latitude and means of practising it.

AND then I will conclude my discourse with an application to the design of our present assembly.

I. I BEGIN with the excellency of the work.

DOING good is the peculiar province of free and intelligent agents, and the noblest employment of the best and wisest beings. As whatever is destitute of reason and liberty cannot properly be said to act any thing, much less to act any thing that is culpable or commendable, so the perfection of those beings, possessed of such excellent endowments, consisteth in laying out those powers for their own and others good. When they are the authors of another's felicity, they really merit esteem and honour; it redounds to their praise, because it is done by their choice, and upon principle: Whereas things inanimate only do good instrumentally, and all their happy

py effects ought to be, and justly are, ascribed to the Creator's goodness, and in no measure or degree to themselves. Thus the sun, by its comfortable light and salutary influences, gladdens the heart of man and invigorates the material system, and thereby fulfils the noble purposes of its creation and nature: But it is by doing good in the moral and intellectual system, that rational agents discharge their proper functions, and act up to the dignity of their high natures.

If we ascend to the throne of heaven, we may without offence declare of the great God, that he abounds in loving kindneses and delights in doing good. It was his innate bounty, who has a plenitude of happiness within himself, that set his wisdom and his power to work in the production of such natures and beings, as might partake of his own excellency, and to provide all conveniences for their comfortable subsistence. It is owing to his continual support, that the several parts of the universe preserve their stations, and perform their respective offices; that his sun rises daily to fertilize the earth, and *his clouds drop fatness**: His providence maintains a wise administration of things in our moral world, notwithstanding the many disorders and perpetual interruptions introduced into it by perverse and wicked men, who always abound, and too often bear rule. But the mercy of his redeem-

* Psal. lxxv. 12.

ing goodness, through the mediation of his only Son, is still more stupendous and amazing, is an instance of such overflowing bounty, as could never have entered into the sinner's thoughts, nor have gained credit among the sons of men, had it not been expressly declared in that revelation, which bears infallible marks of its heavenly extraction.

IF we turn our eyes upon the Son of God incarnate, we shall find he continually *went about doing good*^a. His life was spent in serving mankind. His miracles were evidences equally of his goodness as of his power; ejecting evil spirits, healing the sick, the maimed, and the leprous, restoring sight to the blind and hearing to the deaf, were all of them acts of a generous compassion: Teaching the will of God, declaring the terms of salvation, enlightening the world with truth, and instructing it in the way of righteousness, are things, in which he was constantly exercised, and things of the greatest benefit to mankind. Above all, as by his birth he emptied himself of that glory, *which he had with his Father before the world was*^b, *so being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross*^c; and why? that he might become our advocate, and a *propitiation for the sins of the whole world*^d.

^a Acts x. 38. ^b John xvii. 5. ^c Philip ii. 8. ^d I John ii. 1, 2.

THE blessed angels, *are they not ministering spirits, sent forth to minister to them, who shall be heirs of salvation*, encamping about them, repelling their enemies, protecting their persons? Do they not exert all their abilities with readiness and alacrity to execute the gracious orders of God, and rejoice at the conversion of sinners^a?

OR if we judge from the examples of those noble personages, whose memories shine in the calendar of fame, we shall find they owe their superior elevation and character to their doing good. Founding wise governments, enacting good laws, brave deliverances of their country, useful inventions, acts of benevolence and charity; in a word, promoting the welfare of mankind is what keeps up their names in everlasting remembrance; it made them honoured in their lives and commended by posterity.---And how mortified soever we may be to a posthumous character, yet perhaps, there is no external blessing we set an higher value upon, or are more concerned for than that of a good name: *It is rather to be chosen than riches, says Solomon^b*. It is a blessing next to that of a good conscience, which the humblest christian, dead to all the pleasures of the world, cannot but enjoy: A blessing, which nothing but a series of worthy actions can procure or preserve. And every virtuous principle and every generous

^a Heb. i. 14. Psal. xxxiv. 7. ciii. 20. Luke xv. 10. ^b Prov. xxii. 1.

deed, in all stations and degrees, fails not to attract its just proportion of reputation and esteem.

DOING good is also accompanied with an unspeakable satisfaction, and diffuses a pleasing sensation over all the soul. Nor is it only a present complacency, but a continual source, a lasting treasure of delightful reflections. For whenever we look back upon such performances, the review repeats the same pleasure, a pleasure innocent, rational, divine.

HE that doth good is not only pleased in his own mind, and approved of men, but is acceptable unto God, and whilst he possesses the happiness of the life that now is, he secures the promise of that which is to come: The felicity whereof ought to be our principal care, as it is above all value. It is what God created us for, and cannot be attained but by *adding to our faith virtue and well doing*. Wherefore *St. Paul* tells us, *to do good and to communicate forget not; for with such sacrifices God is well pleased^a*. He bids *Titus affirm constantly, that they which have believed in God, be careful to maintain good works^b*: And requires *Timothy* to charge them that are rich in this world, *That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they*

^a Heb. xiii. 16.

^b Tit. iii. 8.

[II]

may lay hold on eternal life^a. Now will not these motives, honour abroad and delight within, present peace and future felicity, excite our zeal and benevolent emotions? If we would answer the end of our creation, distinguish ourselves by the noblest exercise of our highest talents, improve and perfect our natures; if we would follow the examples of the best of men, or the unerring pattern of our blessed Redeemer; if we would imitate the celestial inhabitants, and humbly endeavour to be perfect as *our Father in heaven is perfect*^b, we must employ our abilities usefully to mankind; we must lay out our services to the benefit of others, and as we have opportunity *do good unto all, especially unto them, who are of the household of faith*. Which brings me,

. II. To consider, under the second head of discourse, the latitude and means of practising this duty.

MANKIND should look upon themselves as one universal society, founded by the God and Father of us all, supported by his providence which reaches to every part, governed by the same general laws of justice and of reason, related by the same nature, for God *bath made of one blood all the nations of the earth*^c, whom the same perfections fit and qualify to serve one another,

^a 1 Tim. vi. 18, 19. ^b Mat. v. 48. ^c Acts xvii. 26.

whom

whom the same imperfections reciprocally supplied should mutually endear. This is a generous way of thinking, teaches us to esteem ourselves as parts of human nature, brethren of the same family, and would break off the fetters of a narrow spirit, which is apt to divide every one from our affection, who is disjoined by distance of country, or disunited by difference of judgment. Were such humane principles as these deeply rooted in our minds, there would be no doubt, but we should abound in good works to the household of faith. For we have not only all the same incitements to help a christian, but we have the addition of many endearments and obligations the more effectually to stir up our love to him. If we compassionate our distressed brother, because he is a man, we shall the more readily succour and comfort him, because he is a christian. For we not only worship the same God, but the same precious blood was spilt for us both. We are not only strangers alike and pilgrims upon earth^a, and look for the same city, *not made with hands, eternal in the heavens*^b, but we are fellow-travellers in the same road, whom common dangers and common adversaries should unite and provoke one another to love and good works, to a mutual assistance and consolation in this vale of tears, that none of us may *fall short of that rest*

^a Heb. xi. 13.^b 2 Cor. v. 1.

and

and eternal repose, *which remaineth for the people of God*. Many are the ways, in which this may be done.

GREAT is the efficacy of a good example. There is certainly implanted in our constitution by the God of nature for wise uses, a disposition (whatever name it may be distinguished by) to approve of what is right. Whatever appears to be morally good, is always thought amiable and praise-worthy; we cannot help admiring the man, whose conduct is uniformly virtuous and upright. And our internal conviction is an ingenuous incitement to our imitation; it bids us go and do likewise. So that a good example not only enlightens our minds and directs our steps, but it warms our hearts and persuades us to walk in the same honourable course. It insinuates into our affections with the greater force, because it operates in the most inoffensive manner. For it neither alarms our pride, which admonition is apt to do; nor rouses our anger, which the mildest reproof sometimes awakens; nor puts us upon the reserve against the formality of instruction, but catches us unprejudiced, and with an engaging influence and natural sweetness attracts our admiration, and instructs us how to behave.

RANK and eminence render a good example still more powerful. Men are inclined to entertain a good opinion of what is done by their su-

* Heb. iv. 9.

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periors, and readily follow such precedents. We may then hope for quick and large advances in reformation throughout the kingdom, when persons of fortune and quality go before the people in righteousness and holiness of living; for they are not only raised to higher altitudes and more seen, *like a city built upon an hill which cannot be hid*, but they stamp a credit and reputation, sanction and authority on good works, and thereby with the stronger energy cause multitudes *to glorify their Father which is in heaven*.

EXAMPLES should be enforced by personal endeavours. All men have both opportunities and abilities in one way or other of doing good; of serving the necessities, the temporal conveniences, the eternal interests of others. But there are likewise peculiar talents in this case; good sense and learning, wealth and power, rank and exalted stations, which as they better qualify, so they the more oblige the possessors of them, to be useful to the world. Such persons may with advantage by advice and reproof suppress immorality, by proper countenance and encouragement support good manners, by beneficence and liberality relieve the indigent and afflicted, by acts of justice and authority redress the oppressed and injured, by discharging their private functions and publick trusts with diligence and impartiality, by the offices of humanity and good nature, and by religious and christian duties promote the happiness

piness and prosperity of the whole commonwealth.

BUT the more effectually to undertake and succeed in good works of a publick and extensive nature, persons of character should combine into societies and corporations; for great things may be easily performed by the united strength of a body of worthy men, which are not possible to be carried into execution by individual persons, even of the highest degree.

AN excellent instance of this kind, I take the establishment of the Colony of *Georgia* to be, which many persons of distinguished quality and merit, acting under his Majesty's royal charter, are engaged in, to their own honour and the publick utility.

THIS establishment furnishes a fair opportunity of providing a very comfortable subsistence for unfortunate and necessitous objects of this nation. As to those idle, timorous, ill-disposed persons, who were injudiciously recommended, and by their flight and malevolent tongues have brought *an evil report in the good land*, the colony is better without them. For although the work of cultivating may go on the more slowly, yet it will be done the more surely and effectually. And there are families at *Savannah, Frederica, Ebenezer*, and other places, more than enough to prove, that they can live there in a commodious and agreeable manner. What! though they have

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changed their native air, it is for an healthful climate; they are still fellow citizens with us under the protection of the laws and government of *England*. Are they necessitated to work? it is no slavish toil, nor is it without due emolument. For they are encouraged to it by the grant of a sufficient quantity of land, and the improvement and the inheritance is all their own.

ANOTHER advantage of this happy project is erecting an asylum and safe retreat for those worthy protestants, that are driven by the storms of persecution from their native country. A most noble species of charity this! For if we be required *to do good, especially to the household of faith*, much more are we bound to do it to that branch of the family of Christ, which is in such afflicted and lamentable circumstances, that they cannot keep their *consciences void of offence towards God* without offending man, and exposing themselves to the power and malice of those, *that kill the body*. And it is remarkable of the *Saltzburghers*, that they live together like a family of love, in such harmony, plenty, and prosperity, as to be a living instance of the accomplishment of our Saviour's promise, in receiving with their persecutions *manifold more in this present time*, as no doubt they will reap, if they faint not, *in the world to come everlasting life*.*

* Luke xviii. 30.—Mark x. 30.

TOGETHER with the transmigration of protestant families will travel the light of the Gospel still farther westward, the same course in which the divine Providence hath chiefly directed it from its original publication, to the great benefit of our own and other nations. For though it be not the immediate charge of the honourable trustees now present, yet they have, and doubtless always will take care to be supplied with reverend missionaries, from that religious society directly concerned in Propagating the Gospel. And surely, if *Babylon the great, the mother of harlots and abominations of the earth, the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus*^a: If she compasseth sea and land to make proselytes to a religion, extremely corrupted and disguised with superstitious and sinful mixtures, shall not we be inexcusable for refusing to embrace any method, which tends to disperse pure, primitive christianity, such as was commanded by the blessed Jesus to be taught to all nations^b?

AND by maintaining, by all just and benevolent intercourses, that free commerce and good understanding, which at present subsists between the *English* people and the neighbouring *Indians*, a door may gradually be opened for their conversion: Which will minister a blessed opportunity, if not to the pious associates, yet to the more general and never to be sufficiently commended project of that Divine, indefatigable in doing good,

^a Rev. xvii. 5, 6.

^b Mat. xxviii. 19.

now with God, the late Dr. *Bray*, of extending the spiritual kingdom of our Lord and Saviour Jesus Christ. Although it remains still a mystery to us, when and by what methods *the fulness of the Gentiles shall come in*^a, yet no human means should be neglected of hastening that glorious state of the church, when *the earth shall be full of the knowledge of the Lord, as the waters cover the sea*^b.

BUT to return to the immediate concerns of our young Colony, and to consider it in a national view.

IT is a strong presumption in its favour, that so many worthy patriots have, with a disinterested regard, undertaken to manage and establish its civil government; and that the honourable House of Parliament have in their great wisdom, appropriated several sums of money for the defence and fortification of *Georgia*. But it is an undeniable argument, that as all Colonies and Plantations are beneficial to their mother country in proportion to their additional increase of people and of trade, so *Georgia*, by being well settled, will greatly enrich *England* in these two respects. For as there is good room for many hands, the soil fertile, and the air healthy, so it is now by unexceptionable experiment found, that its products are at least equal to those of other places, the silk in particular, which is intended, I apprehend, for its staple commodity, an article purchased at an high price from foreigners with our money in

^a Rom. xi. 25.

^b Isaiah xi. 9.

specie. Consequently, if that produce was duly cultivated, it would prevent the exportation of our coin, and be greatly advantageous to this kingdom in the mercantile way.

GEORGIA, also, considered in a political view, must be a considerable addition to the strength of this nation, as it is a good frontier to the *British* dominions on the continent of *America*. It is an immediate barrier to *South Carolina*, hinders the inroads of the *Spanish Indians*, so that their plantations in the southern borders of their province, useless to them before, can now be cultivated with safety; and prevents their negro slaves from running away, being seated between them and the enemy, who by all sorts of encouragement seduces them from their proprietors. Further; such is the commodiousness of its harbours for his Majesty's ships as well as trading vessels, and such is its situation, as to command those seas, giving a mighty check to our enemies, and protecting the navigation of our own subjects. The *Spaniards* of *Augustine*, in their complaint against *Georgia*, call it the *Gibraltar of America*. A fuller proof of the vast importance of the place cannot well be imagined than the king of *Spain's* demanding it in such strong terms^a, before the declaration of the war, and the mighty effort since then made for the conquest of it, but which was happily repelled, to

^a His ambassador said, He would as soon part with *Madrid* as his claim to *Georgia*.

the everlasting honour of that gentleman^a, who at that time commanded in a military as well as in a civil capacity, and to the great benefit of *England*. For the loss of it would be a double detriment to this nation, as taking so much weight from ours and throwing it into the opposite scale. And though military operations do not properly fall within the cognizance of the honourable trustees, yet I would presume, whenever there shall be cause to apprehend any invasions or disturbances from the rival crown, they will use all their diligence and apply all their interest, to have it put into, and preserved in, the best posture of defence, sufficiently garisoned and guarded, lest all their past labours and future prospects should be at once blasted and defeated. This is due to the families already fixed there, due to the honour of their own conduct, due to the nation in general, who begin to look for the fruit of their expences. But this I speak with submission to the worthy persons entrusted with the administration of its affairs, not from any doubt of their readiness to pursue every measure conducive to the real advantage of their useful undertaking. For as they at first entered upon this charge without any view, but that of doing good, so they continue to execute it in an impartial manner, preferring upon all occasions the true interest of the Colony to every other consideration. This appears from their being willing, on the one hand, to relax such orders

^a General Oglethorpe.

in their constitution, as upon further experience were found inconvenient; one instance whereof we have in permitting the inheritance of the lands to descend in the female line: And from their abiding inflexibly resolute, on the other hand, in maintaining against all applications and importunities, such orders as promote the good of the whole; a special instance whereof is that of refusing to admit negroe slaves into it, which though it might be profitable to some of the planters, is absolutely inconsistent with the security of a frontier country, where it would be impossible to hinder the desertion of the slaves, and those fugitives might by their treacherous informations bring destruction on the province.

The only reasonable discouragement (and this will necessarily retard the peopling and growth of the Colony) arises from the infelicity of the present times, we being now engaged in a war with *Spain*. But though this may be an objection for a while to private persons settling themselves there, yet it more fully demonstrates the necessity of the Government's taking it under its more immediate care and protection. All other^a objections, like the censures of others ~~against~~ the most laudable undertakings, vanish upon a fair examination, being founded on the mistake or prejudice of the opposers. And as other Colonies, ancient and modern, have from little and low beginnings grown up into flourishing states, so we trust there is a great probability of *Georgia's* being rendered the happy means of a comfortable provision for indigent industrious subjects of our own, of a pleasant sanctuary for persecuted Protestants abroad, of encreasing the strength and commerce of *Great Britain*, and of propagating the pure knowledge of the Gospel.

To this comprehensively good work may the divine Providence give a blessing, and by that blessing secure the effect to the good of mankind, and the glory of God.

^a For a full answer to these objections, and for other things relating to this Colony, the reader is desired to peruse a Pamphlet, entitled, *An Impartial Enquiry into the State and Utility of the Province of Georgia*; Printed for *W. Meadows*, next *John's Coffee-House* in *Cornhill*.

A LETTER of SAMUEL LOYD, Esq; Concerning the
Nature and Goodness of the Georgia SILK.

Rev^d. S I R,

I N Reply to the Queries made to me with the Favour of your Letter dated the fourth Instant, relating to the Culture and Quality of the *Raw Silk* produced in his Majesty's Province of *Georgia* in *America*, I am fully convinced that the Staple and Quality of the same is equal to any, the best Raw Silks produced in *Italy*, both in respect to Beauty and Lightness, after it is dyed in any Colour, as also in Strength and Goodness; and this not only from a careful ocular Observation, at sundry Times, of Sample Skains brought to me to compare with others of the Growth of *Italy*, but also from the Proofs through the several Operations of the Mills at *Derby*, of two Parcels sent to me for that Purpose by Order of the *honourable Trustees*, viz. 95 Pound 6 Ounces last Year, and 39 Pound 8 Ounces this Year, from their Accountant Mr. *Verelst*, who at the same Time writes, that he daily expected the Arrival of 66 Pound 8 Ounces more. And the following is an Abstract of the Remarks of the Superintendant of the said *Derby Works*.

"The *Georgia Silk* from *London* the ninth of *March* 1746, winds exceeding well, much better than any *Italian Silk* we have had a long While, except *Piedmont*. And *February* 15, and 22, 1747, among the *Georgia Silk* are two remarkable Skains, which are as clean, even, fine, and good as any real *Piedmont* I ever saw. The little Parcel that was tied together was much worse, and made 4 Ounces Waste in the Winding (though it weighed but 4 Pound 9 Ounces) and the other (which was 34 Pound 13 Ounces) made but two Ounces and a Quarter Waste, and there will be but little more through the other Operations. On the Whole it is as good as any real *Piedmont* I ever saw, and will make an exceeding good Commodity either in *Tram* or *Orgazin*."

Note, That the little Parcel distinguished in the above Remarks by being tied together, as not so good, was the first Essay of one of the *Saltzburgher Women*, settled with many other Families of them at *Ebenezer* in *Georgia*, and the Remainder was reeled by one *Camozzi*, a *Piedmontoise*, sent over some Years since at the Expence of the Trustees, And though this was much superior to the *Saltzburgher's*, yet considering hers was the first Attempt without Instructions from any abler Person, it may be justly called a judicious Performance, and shews how capable with a little more Practice (by which only the Art of reeling good Silk is obtained) of becoming a good Hand, and therefore in my humble Opinion deserves all Encouragement; especially as the said *Saltzburghers* are a very industrious People, and live unitedly together, so that if but ten able Hands (which in a Year or two might easily qualify themselves to reel a midling Silk) could be established, they might in one Season reel about a thousand Pound of a midling Silk fit for *Trams*, or about five or six hundred of a finer Sort fit for *Orgazin*.

And as by Experience the Worms are found to thrive as well and produce as good a Cocoon (or Silk Ball) as in any Part of *Italy*, it would be easy for forty or fifty Families to hatch and feed a Number of Worms sufficient to produce the abovementioned Quantity of Silk, without much Hinderance to their other material Business, it being for about fourteen or twenty Days toward the latter End of their Feeding and Mounting, that they require much Attendance; and I know of no Culture (when once understood) that is capable of being so greatly increased, or that requires so little Capital, or that is attended with greater Certainty of Success, or can be sooner turned into ready Money, than this of Raw Silk, which therefore renders it an eligible one for a young Colony, where Mulberry Trees are so plentiful; I do not mean exclusive of any other Employ, because Silk cannot occupy their Hands above a fifth Part of the Year, and it being the earliest Harvest does not interfere with others.

If any other Lights are wanting, Sir, that I can furnish, I am very devotedly,

Rev^d. S I R,

Devonshire-Square,
March 7, 1747.

Your most Obedient and most Humble Servant,

SAMUEL LOYD.

